The Greatest Verse of the Quran

Adopting Positive Characteristics
Leads to Peace of Mind

The Greatest Verse of the Quran

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The Greatest Verse of the Quran

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Table of Contents

Table of Contents

Acknowledgements

Compiler's Notes

Introduction

The Greatest Verse of the Quran

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All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses the Greatest Verse in the Holy Quran, according to the Hadith found in Sahih Muslim, number 1885: Chapter 2 Al Baqarah, verse 255:

“Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His footstool extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.”

Implementing the lessons discussed will aid one to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

The Greatest Verse of the Quran

Chapter 2 – Al Baqarah, Verse 255

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

“Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His footstool extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.”

Islam teaches mankind that the only One they must obey in every situation is their Creator and Sustainer, Allah, the Exalted. Chapter 2 Al Baqarah, verse 255:

"*Allah - there is no deity except Him…"*

In reality, whoever one obeys and models their life on is what they worship, even if they claim not to believe in any deity. Humans have been created in a way whereby they must obey and follow something. Whether this something are other people, social media, fashion, culture or even their own desires. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Whatever or whoever a person obeys and follows is who they worship. Therefore, muslims must support their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted, in every situation over all other things. This involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who behaves in this manner will be granted peace of mind and success by the Most Merciful. Chapter 2 Al Baqarah, verse 163:

“And your god is one God. There is no deity [worthy of worship] except Him, the Most Compassionate, Most Merciful.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things will be deprived of the mercy needed to obtain peace of mind and success in both worlds, even if they possess the entire world and experience moments of fun and entertainment, as no one can escape the control and authority of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 2 Al Baqarah, verse 255:

"*Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

When one observes the creation of the Heavens and the Earth and the countless perfectly balanced systems, it becomes clear that there is only One who created and sustains the universe. For example, the perfect distance of the Sun from the Earth is a clear sign, as the Earth would not be inhabitable if the Sun was slightly closer or further away from it. Similarly, the Earth has been created in such a way which creates a balanced and pure atmosphere which allows life to thrive on it. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The perfecting timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from the long hours. If the nights were longer, people would not have enough time to earn their livelihood and other useful things, such as knowledge. If the nights were shorter, then people would not be able to rest enough to obtain optimal health. Changes to the length of the day and nights would also affect crops, which would have a detrimental impact on the provision of people and animals. The fact that the days and nights and other balanced systems within the universe operate in perfect harmony also clearly indicates the Oneness of Allah, the Exalted, as multiple Gods would desire different things, which would lead to chaos within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 2 Al Baqarah, verse 164:

“…a*nd the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…”*

When one observes the perfectly balanced water cycle it also clearly indicates a Creator. Water from the sea evaporates, rises and then condenses to produce acidic rain which comes down upon the mountains. These mountains neutralise the acidic rain so that people

and animals can utilise it. If there were any changes to this perfectly balanced system it would lead to disaster for people and animals on Earth. The salt in the sea prevents the dead creatures within the ocean from contaminating it. If the ocean was allowed to become contaminated then sea life would not be possible and the impurity from the oceans would overwhelm life on land also. The water within the oceans and seas have been created in such a way that sea life can thrive within it while heavy ships can sail on top of it. If the composition of water was slightly different an imbalance would occur which would cause either sea life to thrive within the water or allow ships to sail on top of it but both would not be possible at the same time. Even to this very day, transport by sea is still the most commonly used form of transporting goods across the world. This perfect balance is therefore essential to life on Earth.

Evolution is a form of mutation, which by its nature is imperfect. But when one observes the countless species they will find that they have been created in a perfectly balanced way so that they can thrive in the environment they live in. For example, the camel was designed to withstand high temperatures and go for long periods of time without the need to drink water. They are perfectly designed for desert life. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat was designed in such a perfect way that impurities within its body are perfectly separated from the milk it produces. Any mixing of the two would make the milk undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species has been granted a specific life span which prevents one species overcoming others. For example, flies have a very short life span, 3-4 weeks, and lay up to 500 eggs. If its lifespan was longer, then the population of flies would become disproportionate and would cause them to overwhelm all other species in this world. Whereas, other creatures which have a very long life span have the ability to produce only a few offspring. Again this allows for their population to be moderated. All of this cannot be an accident nor can the process of evolution explain it. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds are essential for wind pollination, which allow for crops, plants and trees to reproduce. In the earlier days, wind was essential for sea travel, which to this very day, is the main mode of transporting goods across the world. Winds are required to move the rainclouds to specific locations in order to provide water for the creation, something they cannot live without. A perfectly balanced system of the winds is observed within the Earth, as a lack of winds would lead to chaos for the creation and an increase in winds also leads to chaos for the creation. Similarly, rain is also perfectly balanced, as too little rain leads to droughts and famine and too much rain leads to mass floods. Chapter 23 Al Mu’minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

This perfectly balanced system cannot be random and clearly shows the hand of the Creator. The one who reflects on all these perfectly balanced systems cannot logically deny the existence of a single Creator who has power over all things.

Chapter 2 Al Baqarah, verse 255:

“*Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining…”*

In reality, the one who can experience death and is sustained by something or someone else cannot be a deity. This reality alone rules out divinity for every entity within the Heavens and the Earth except Allah, the Exalted. In addition, as Allah, the Exalted alone created life and death and sustains the creation, He alone is worthy of obedience. A person that takes care of some aspects of another person’s provision, such as their housing, is worthy of being shown gratitude. Therefore, as Allah, the Exalted, has granted every blessing within this universe to people it is only fair and right that people show Him gratitude. Gratitude with one’s intention involves only doing things in order to please Allah, the Exalted. The one who acts for other reasons will not obtain reward

from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of a good intention is that a person does not expect nor hope for any appreciation or compensation from people. Gratitude with the tongue involves speaking what is good or remaining silent. And gratitude with one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to an increase in blessings and ultimately peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Furthermore, when a person owns an object it is considered correct and normal for them to use the object however they please. As Allah, the Exalted, created, owns and sustains everything within the universe, including people, then He alone decides what should occur within the universe and what should not. Therefore, it is only fair for a person to obey Allah, the Exalted, as He alone owns the entire universe, including them.

Similarly, when one lends something they own to another, it is only fair that they use the item according to the wishes of its owner. Allah, the Exalted, granted every blessing a person possesses as a loan. He did not grant it to them as a gift. Like worldly loans, this loan must be repaid. The only way to repay this loan is to use them in ways pleasing to Allah, the Exalted. On the other hand, as the blessings of Paradise are a gift, people will be free to use them as they desire. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

A person must therefore not confuse the worldly blessings which are a loan with the gifts of Paradise.

Chapter 2 Al Baqarah, verse 255:

"*Allah - there is no deity except Him, the Ever-Living…"*

Generally speaking, the fact that Allah, the Exalted, is Ever-living should remind one of their own mortality. As everyone's time is limited in this

world they must strive to fulfil their purpose within it before their time runs out. This purpose is involves using the blessings they have been granted correctly, as outlined in Islamic teachings. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

The one fails to make use of their life by fulfilling their purpose in this world will lead an aimless and pointless existence, even if they manage to obtain worldly success. As a result, they will never find peace of mind, even if they have moments of fun. Just like an invention which fails to fulfil its primary function of creation is classified as a failure, even if it possesses some good qualities, so will the person who fails to fulfil their purpose in this world, even if they obtain some worldly success. This failure is experienced as an emptiness which all people feel within their lives, sooner or later, and as a result it prevents them from obtaining peace of mind.

Chapter 2 Al Baqarah, verse 255:

“*Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining…”*

Generally speaking, as Allah, the Exalted, is Self-sustaining and sustains the creation, one should seek all good worldly and religious things from Him. This is only achieved through His sincere obedience. In addition, as people are extremely short sighted and possess very little knowledge, they must seek general worldly good things from Allah, the Exalted, as they do not know what will be good for them or not. There are many examples within one's life where they desired something only for it to become a source of stress for them. And when they disliked something only for it to become a source of goodness for them. Therefore, one must adhere to asking for general good things instead of seeking specific things from Allah, the Exalted. Chapter 2 Al Baqarah, verses 200-201:

"And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.""

In addition, one must act on the self-sustaining divine attribute of Allah, the Exalted, according to their created potential. This involves striving to become independent of the creation and only relying on Allah, the Exalted. This is achieved when one refrains from adopting a lazy attitude whereby they rely on people instead of using the resources they have been granted, such as their physical strength, in order to fulfil their needs and responsibilities. Only when one has exhausted their resources should they ask others for assistance.

Chapter 2 Al Baqarah, verse 255:

“*Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep…”*

This verse also indicates another extremely important reality which is often misunderstood by muslims. Non-muslims who believed in Allah, the Exalted, often attributed human deficiencies to Him, such as becoming tired. As a result, they treated Allah, the Exalted, as a worldly king. A worldly king cannot manage the affairs of his kingdom by himself and therefore appoints helpers, such as governors, to help him manage his kingdom. As a result of this belief, many of these people began to worship other things in order to please Allah, the Exalted, such as idols. Chapter 39 Az Zumar, verse 3:

“…And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position."…”

This same concept has been adopted by some muslims also. These muslims dedicate time, energy and wealth to finding spiritual people who are supposedly connected to Allah, the Exalted, in a special way, just like a governor is connected to the king in a special way. Their aim is to please the spiritual person so that they can intercede on their behalf with Allah, the Exalted, just like a governor can intercede with the king on behalf of someone who pleases the governor, with gifts and unnatural demonstrations of respect and love. These spiritual people act as gate keepers between the common masses and Allah, the Exalted, which completely contradicts the teachings of Islam. The Holy Prophets, peace

be upon them, did not act like gatekeepers. They instead showed the path and method that leads to the pleasure of Allah, the Exalted, and never asked for any type of payment from people, such as gifts. Therefore, a muslim must learn Islamic knowledge from a qualified teacher and show them the respect they deserve but they should not believe they should worship people who appear spiritual in order to reach and please Allah, the Exalted. This is further supported by the main verse under discussion. Chapter 2 Al Baqarah, verse 255:

"…To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills…"

Allah, the Exalted, alone has complete control and authority over the universe and knows everything which occurs within it. He therefore does not need gatekeepers between Himself and people. This is something which has been made clear within the Holy Quran. For example, chapter 2 Al Baqarah, verse 186:

"And when My servants ask you, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me…"

And chapter 40 Ghafir, verse 60:

“And your Lord says, "Call upon Me; I will respond to you."…”

Chapter 2 Al Baqarah, verse 255:

“…*Who is it that can intercede with Him except by His permission?...”*

In addition, even though intercession will occur on Judgement Day, after Allah, the Exalted, gives permission, none the less, a person must not mock its concept otherwise they may well be denied it. Mocking intercession involves adopting a lazy attitude whereby a person fails to use the blessings they have been granted as outlined in Islamic teachings and still expects someone else to save them on Judgement Day, such as a relative or a spiritual teacher. Even if intercession is accepted, due to their lazy attitude it may not prevent them from entering Hell, even if their sentence is reduced. And it is important to realise that even a moment in Hell is truly unbearable. Therefore, one must have real hope in the concept of intercession. This involves striving to use the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and then hope for intercession from people on Judgement Day. Whichever attitude a person chooses to adopt, Allah, the Exalted, is fully aware of their intentions, speech and actions and will therefore hold them accountable in both worlds. Chapter 2 Al Baqarah, verse 255:

“…He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills…”

As all of one’s knowledge has been granted by none other than Allah, the Exalted, it is essential they use it in the correct way. Using knowledge correctly will lead to benefit for them and others in both worlds. Whereas, the one who misuses knowledge, especially religious knowledge, for the sake of worldly gain, such as leadership and wealth, will find that these things become a source of stress, misery and trouble for them in both worlds. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Ibn Majah, number 253, that whoever obtains religious knowledge to attract attention to themself will go to Hell.

Chapter 2 Al Baqarah, verse 255:

“…He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills…”

In addition, this reminds people that as Allah, the Exalted, has knowledge of all things, including the mental and physical states of humans, and is free from making mistakes, He alone can therefore provide mankind the perfect code of conduct which leads to peace of mind and success in both worlds. He alone can teach mankind how to place everything and everyone within their life in the correct place so

that they achieve peace of mind. Irrespective of the knowledge and experience obtained by people, they will never be able to achieve this vital aim. Just like a person takes advice from people according to the knowledge they possess, one must accept and act on the all-encompassing advice and knowledge of Allah, the Exalted, so that they achieve peace of mind and success in both worlds, even if it contradicts their desires. This is because controlling one's desires is a small price to pay to achieve peace of mind and body, just like a person control's their diet to achieve good physical health. Whereas, life becomes a dark prison for the one who fails to obtain peace of mind, even if they fulfil all their desires. This is quite obvious when one observes the rich and famous.

Verse 255 concludes with mentioning the complete authority and control of Allah, the Exalted, over all things. Chapter 2 Al Baqarah, verse 255:

"…His Footstool extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great."

There is no need to delve into the specifics about the Footstool. One must believe in what has been stated and appreciate the all-encompassing power and knowledge of Allah, the Exalted. Generally speaking, one must avoid studying topics within religious knowledge which will not increase their sincere obedience to Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him, as outlined in Islamic teachings. A good way of judging whether a topic of religious knowledge is relevant or not is by assessing whether that is something Allah, the Exalted, will ask them about on Judgement Day. If they will not be questioned about a particular topic in

Islam, such as specific events within Islamic history, then that topic is irrelevant and should be avoided. But if a topic will be questioned about on Judgement Day, such as fulfilling the rights of one's neighbour, then this topic must be researched, learned and acted upon to the best of one's potential.

Chapter 2 Al Baqarah, verse 255:

"…His Footstool extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great."

In addition, a person must not be fooled into believing Allah, the Exalted, is not aware of what occurs within the universe or He is not in a position to hold people accountable for their actions. This can occur when the consequences of one's actions, such as punishment, does not occur immediately or in a way which is obvious to them. In most cases, all people experience the consequences of their actions in a subtle way whereby the very worldly things they have obtained through the disobedience of Allah, the Exalted, become a source of stress, misery and trouble for them. This is obvious when one observes the people who behave in this manner and how they are consumed by mental health issues even though they have access to the luxuries of this world. In addition, in most cases, Allah, the Exalted, gives people respite so that they can improve their behaviour. Therefore, a person must not confuse a delay in punishment for no punishment. Chapter 68 Al Qalam, verse 45:

“And I will give them time. Indeed, My plan is firm.”

Therefore, a person must make use of the respite they are given in order to sincerely repent and reform their behaviour before their time runs out. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people.

Chapter 2 Al Baqarah, verse 255:

“…And He is the Most High, the Most Great.”

This also indicates that whether one sincerely obeys Allah, the Exalted, or not has no effect on His infinite status. The effects of one’s behaviour will only affect them in both worlds. Chapter 17 Al Isra, verse 7:

"If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]…”

Each person will face the consequences of their actions in both worlds, therefore, one must choose to sincerely obey Allah, the Exalted, for their own sake, even if it contradicts their desires. They must behave like a wise patient who accepts and acts on the advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. Just like this patient will obtain good mental and physical health so will the person who obeys Allah, the Exalted. This obedience involves using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As Allah, the Exalted, knows all things, such as the mental and physical states of humans, He alone can provide the code of conduct which leads to a balanced mental and physical state, which in turn leads to peace of mind. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

But if one chooses to ignore this reality then it makes no difference to the greatness of Allah, the Exalted, as they will suffer the consequences in both worlds, even if they experience moments of fun. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In addition, as indicated by the main verse under discussion, as Allah, the Exalted, alone controls all things within the universe, including the spiritual hearts of people, the abode of peace of mind, He alone decides

who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

To conclude, the main verse under discussion removes the misunderstanding which often arises in the minds of ignorant people namely, the false assumption that Allah, the Exalted, had sent His Holy Prophets, peace be upon them, so that all diversity and disagreement would end indefinitely. The people who accepted this belief observed considerable diversity and disagreement amongst people even after the Holy Prophets, peace be upon them, were sent and the fact that falsehood existed side by side with truth. This led them to believe that this state of affairs might suggest helplessness on the part of Allah, the Exalted, meaning He had failed to stamp out the evils He wanted to. The reply to this was given in an earlier verse namely, that it was not the will of Allah, the Exalted, to compel all human beings to follow one and the same way. Had it been so people could not have deviated from the course set for them by Allah, Exalted. This has been mentioned in the next verse. Chapter 2 Al Baqarah, verse 253:

“…And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit [i.e., Jibraeel]. If Allāh had willed, those [generations] succeeding them would not have fought each other after

the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allāh had willed, they would not have fought each other, but Allāh does what He intends."

And chapter 2 Al Baqarah, verse 256:

"There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong…"

The point is then made that no matter how many divergent beliefs, viewpoints, ways of life and conduct exist in life the reality underlying the order of the universe is the one stated in the main verse under discussion and it remains unaffected by the misconceptions of people.

Finally, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules

of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic teachings should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them as nothing can overpower Allah, the Exalted. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

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